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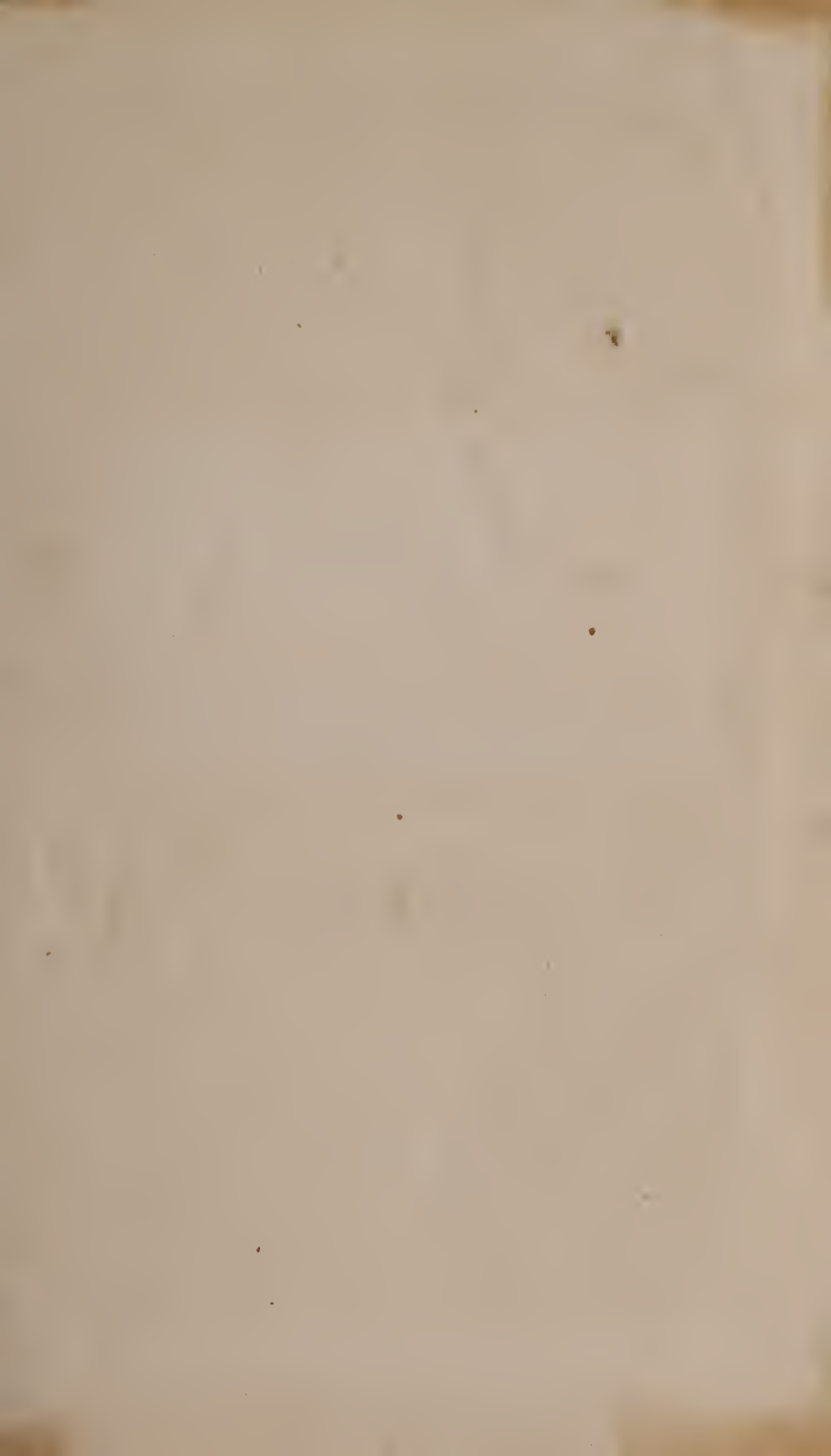
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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

OF

THE PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA.

To the intent that now unto the principalities and powers in heavenly places,
might be known, by the Church, the manifold wisdom of God.

St. Paul to the Ephesians.

VOL. VII. FOR MDCCCXLII.

NEW-YORK:

PUBLISHED FOR THE BOARD OF MISSIONS,
AT THE MISSIONARY ROOMS,

No. 231 Broadway.

1842.

IT BELONGS TO THE CALLING OF
A CHURCH OF CHRIST, TO PREACH
THE GOSPEL, NOT ONLY IN CHRIS-
TENDOM, BUT TO ALL MANKIND,
FOR THE PURPOSE OF LEAD-
ING MEN TO THEIR SAVIOUR.

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PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

JANUARY, 1842.

No. I.

CORRESPONDENCE.

—
DOMESTIC.

—
MICHIGAN.

FROM THE REV. M. HOYT, MISSIONARY AT GRAND RAPIDS AND VICINITY.

Grand Rapids, Sept. 27, 1841.

During the quarter now drawing to a close, I have regularly officiated at this place twice on each Lord's day, with one exception, and occasionally on some week day evening.

I have visited Iowa once a month, giving the people one Sunday—baptism one. They have their church edifice enclosed, and will, (we hope,) before winter sets in, be enabled to complete it, at least so that we can worship in it. In consequence of the sickness prevailing in Portland and the surrounding country I have not visit that region the present quarter, but intend soon to do so. I have officiated at Flat River once, at the North Settlement once, and at a funeral at a school-house about ten miles from the Rapids. The North Settlement is newly settled, but filling up very rapidly. At the earnest request of some of the inhabitants I visited them. I found one Episcopal family, and a young man, who at the east had attended the Episcopal Church. I have promised to officiate for them monthly on a week day. This makes the circuit, which I ride, some eighty miles in extent, and keeps me about one third of my time on horseback. The labor is great, nay arduous, but for this I care not, provided I can be instrumental in saving souls, and glorifying the divine Redeemer.

The present quarter closes another missionary year. It has been a year of mercies, which should, and which I trust does, call forth unfeigned gratitude and devout thanksgiving. I have been

blessed with uninterrupted health, and very little sickness has prevailed either in my own family, or among the people of my charge. While we have lost some members of our congregation by removals and a few by death, others have come in and supplied their place, and peace and harmony prevails within our borders.

At Iowa, we have been called to mourn the death of one of our little band, Mrs E—— W——. We mourn, not for her, but for ourselves, and for the Church. She was truly an exemplary, devoted Christian. In life she had made her Bible her constant companion. She took it "as the man of her counsel, the guide of her heart." There was no music so sweet to her ear as the name of Jesus, and in communion with him she found her great pleasure. Never have I witnessed, scarcely have I read of so triumphant a death as hers. Hers was an exemplification of the truth, "The righteous have hope in their death." Her only hope was in the all-sufficient atonement of her Saviour. And while, if it was the will of her heavenly Father, she was resigned to remain here below a little longer, yet, with the Apostle, she had a desire to depart and be with Christ, which is far better. "May I die the death of the righteous, and may my last end be like his."

We shall need the assistance of the missionary funds another year; but we trust the time is not far distant, when we shall be enabled to pay back into the treasury of the Lord all and more than we have received. As it is, we are doing something to show our gratitude. Monthly collections are made, first to meet our assessment for the Bishop's fund, and the balance to increase the funds of the Domestic Committee.

INDIANA.

FROM THE REV. G. FISKE, MISSIONARY AT RICHMOND.

Richmond, Sept. 22, 1841.

I am still struggling beneath the weight of cares, arising from church building. Contrary to my expectation, the responsibilities of the work have devolved on me. Owing to the distressing embarrassments that have reduced our people to poverty since the church was undertaken, I find myself involved in many difficulties. The labor of getting new subscriptions in the place of old ones; the labor of gathering together materials to supply deficiencies; the labor of overseeing each separate portion, &c. &c., have so engrossed my anxieties and time, that I have been very remiss in feeding the flock.

I know that many would reprove me for such a course. But I look upon it as providential. Necessity is laid upon me, for it was not a work of my own seeking. On the contrary, I recommended the parish to begin small.

Besides my station is peculiar; stationed among a sect whose dislike of the hireling ministry is proverbial, who would much rather pull down than build up, popular prejudice is set against

me, and much time is required to turn it. Our comfortable friends of the east, perhaps, say: "Let your people build their own church." But who are our people? Why not tell the *foreign* missionary: "Let the heathen, whom you expect to make Christians, build your church."

We all need the help of those who send us to our respective stations. Our beginning is small, and our labors are various; and we must be content to fill every grade of office.

Our church is nearly enclosed. We hope to worship in the basement this winter. My official labors have been much as usual; except during the absence of two Sundays, on a journey to Pittsburg, I have officiated twice each Sunday, and attended the Sunday school. I have continued my monthly sermon among the colored people; officiated once at Centreville, and once in Paris, Ohio.

Our Sunday school numbers 190 scholars, and 24 teachers. Baptised one infant.

FROM THE REV. S. W. MANNEY, MISSIONARY AT LA PORTE.

La Porte, September 25, 1841.

A portion of my time has been given to Michigan city. I have been regularly engaged in my ministerial duties, which, I trust, will not be in vain. We shall endeavor to secure a lot this fall, fifty dollars having been given towards its purchase by the Bishop: and then, next year, we will make a vigorous effort for a church building. The effort may fail: but if it does, we shall receive no hurt but the mortification of failure, which God forbid. I wish the Committee had power and means to assist in erecting churches. No one, if so, could imagine the lasting and glorious results to the Church in this western land. Many are the parishes that would grow vigorously, instead of contending for years for a mere existence. But patience and perseverance, by the grace of God, will accomplish wonders.

I am now alone in Northern Indiana. Mr. Adams, I believe, has left us to return no more to the West. I pray God that he may send more laborers into his vineyard, to cheer those who are laboring, and to gather the ripened fruit. Families 15, baptism 1 infant, communicants 25.

ILLINOIS,

FROM THE REV. J. SELLWOOD, DISTRICT MISSIONARY IN PIKE, HANCOCK AND ADAMS COUNTIES.

Mendon, Adams Co., Ill., Oct. 1, 1841.

I have to say, that through the goodness of God, I have been enabled to travel regularly over my district without any interruption from sickness, and although I have met with dangers in the course of my travels, yet the Lord has preserved me in safety. Our Bishop has visited a part of my district since my last report.

In Pike county I have officiated in the following places—

In Pittsfield on five Sundays, eleven times. The first Sunday

in July, I officiated in Pittsfield morning and afternoon, and then rode eight miles and officiated at candle-light at Mr. Chaney's, a gentleman belonging to our Church. The next day I rode to Columbus, to meet Bishop Chase, where, at candle-light, we had divine service, and the rite of confirmation also was administered. The Bishop preached and I assisted him by reading the prayers. The following day I accompanied the Bishop to Mr. Chaney's, where, at candle-light, I read prayers and the Bishop addressed a crowded house. On the Wednesday we went to Pittsfield, and in the afternoon divine service was held in the court-house, when the rite of confirmation was administered, and also the Sacrament of the Lord's Supper. I assisted the Bishop by reading the prayers, Seven persons were confirmed, nearly all of them heads of families, and all of them have been added to the number of our communicants within the last few months. The following day Bishop Chase parted from me, and I remained in the county over the following Sunday. On that day I officiated in the morning at Mr Chaney's and baptized an adult. I then rode two miles and officiated in the afternoon at Claremont, and afterwards rode to Pittsfield and had service at candle-light. Last Sunday I officiated at Pittsfield, morning and afternoon, and then rode to Mr. Chaney's, for service at candle-light. At Mr. Chaney's I have officiated, in the whole, on Sundays and week days, five times, and at Claremont twice. At Pittsfield I baptized a child; and four new communicants have been added to us from the congregation. One Sunday I spent at Rockport and officiated twice.

In Adams county I have officiated in the following places—

Near Kingston three times. At Fall Creek three times. Bishop Chase not visiting this settlement, two persons went from here to Quincy to be confirmed. At Columbus on two Sundays, officiated four times. I have again to report that out of our small number of communicants here, another has been removed from us by death. At Bishop Chase's visitation three persons were confirmed; he also baptized two infants. At Mendon I spent one Sunday and officiated twice. Our Bishop visited this place, and we had divine service at candle-light, when the Rev. Mr. Giddinge, from Quincy, preached, and Bishop Chase baptized an infant and confirmed one person, a lady belonging to the congregationalists who has now become a communicant of our church

In Hancock county I have officiated in the following places—

Near Carthage, once. At Fountain Green once, on a Sunday morning, and at Duncan, in the afternoon of the same day. At Camp Creek, on two Sundays three times, and on a week day morning once, when I baptized three children. On my last visit to this settlement I had intended to have held services for three or four days in succession, but the state of the weather was such as to prevent my doing so. On the same Sundays that I officiated at Camp Creek, I also officiated at Pontousac, a village on the Mississippi, about four miles distant. At my last visit to Camp

Creek, I had the pleasure of seeing two gentlemen attending divine worship, one of whom had come twelve miles and the other twenty for that purpose. There were also present some persons from Adams County, who went with me, having travelled seventy miles. Bishop Chase visited Warsaw and baptized an adult and two children. I was unable to accompany him, having to preach in another part of my district. The Rev. Mr. Giddinge accompanied him, and he has also been able to visit that place since. Having a great many places to attend to, as Bishop Chase visited Warsaw, and Mr Giddinge since, I have not been there during the past quarter.

There have been baptized in my district, either by myself or by Bishop Chase, 2 adults and 9 children. Total, 11 baptisms; confirmed 12, communicants added 5, died 1, present number 40. Collected for Domestic Missions at Pittsfield \$2,00. I have officiated 41 times and travelled about 1000 miles.

WISCONSIN.

FROM THE REV. L. B. HULL, MISSIONARY AT MILWAUKIE.

Milwaukie, Oct. 6, 1841.

This congregation is gradually but steadily increasing, and every thing is as favorable to the Church as we could expect under the circumstances. The Bishop held his annual visitation on the 5th of August and confirmed two, both of whom have come to the communion. A convocation of the clergy of the Territory was held here on the 11th of August, the religious services of which were well attended.

The brethren who have come into this part of the Territory having relieved me from my circuit preaching, I now confine my services to this place. I have officiated here twice each Sunday, except two, during the quarter. On one of these the Bishop preached in the morning, and the Rev. Mr. Hobart in the afternoon and evening. On the other, the Rev. Mr. Cadle in the morning, the Rev. Mr. Adams in the afternoon, and the Rev. Mr. Breck in the evening. In addition to my regular services, I have lectured six Sunday evenings upon the doctrine of the Trinity, which had been violently assailed, and I have reason to believe that my lectures have done good. I had a full and attentive audience through the whole course, which closed on Sunday evening. The lectures are to be continued, but upon other subjects.

I have baptized one adult and one infant, and admitted two to the communion.

IOWA.

FROM THE REV. J. BATCHELDER, MISSIONARY AT BURLINGTON.

Burlington, Oct. 1, 1841.

The attendance on public worship has been better than I have ever known it during any preceding quarter, so that our small room has often been quite insufficient to accommodate all who

have wished to attend. I hope and trust that before long there will be a disposition to set about the erection of a church in good earnest.

Could I see more of the seriousness and the devotion of true religion, I should feel that there is indeed great occasion to rejoice in the goodness and loving-kindness of our heavenly Father toward us. But it ought in justice to be considered, that the largest part of the people, who attend the worship of the Episcopal Church in this place, have until recently had but little or no acquaintance with it. We should consequently be willing to allow them time to acquire the decision and the independence, which we always wish to see.

One of the greatest obstacles, with which we are obliged to contend, results from the extremely unsettled habits of the people. Could I have retained all that have been connected with my congregation, since I have been here, I should now have a large and efficient congregation. This fact, which is quite true in regard to many other missionary stations, I apprehend, is often too much overlooked by many, who assume to be abundantly qualified to speak of the success and efficiency of missionary labors. During the last quarter, what is no extraordinary occurrence, four communicants of my little church have removed from the place; and the number of communicants is generally small in proportion to the number of regular attendants on public worship.

The general result of my observations in regard to the expediency of missionary operations in this Territory, if that be deemed worth any thing, is a full persuasion, that efficient measures to make all here acquainted with the truth, should be adopted without delay. The Episcopal Church may now be established here, as well as any sect; and it is a matter of surprise to me, that, while other portions of our country of far less relative importance than this Territory, are receiving much attention, this Territory is in good measure overlooked. It is here a point conceded by all competent judges, that the future state of Iowa will, at no very distant period, be one of the very first and most important states of the West. This judgment is founded in part upon the facts, that it is fast filling up with a population of unusual intelligence and enterprise; that in point of climate it could hardly be more favorably situated; that its surface is abundantly watered by living streams, many of them navigable; that its prairies are not inconveniently large, and are of unrivalled beauty; that its soil, in point of productiveness, is unsurpassed even in the West; and that it is situated between the two great rivers of the West, which afford a convenient market to every settler. And shall this fair region, which by its flattering prospects and its many advantages, presents an urgent case for assistance, remain unnoticed, its wants unheeded, its destitution of the purity and the blessedness of pure religion untold? While many of our young men deem themselves excused from benevo-

lent enterprise to advance the kingdom of Christ and the reign of truth and holiness, are there none, none to be found, who are willing to consecrate themselves, for a time at least, to the noble work of carrying the glorious gospel of the Son of God to the destitute and the benighted of their own countrymen, and cordially to contribute their efforts to render this moral wilderness spiritually lovely and fair, as God has made it physically so.

A brother of our much esteemed missionary in the East, the Rev. Mr. Southgate, who for some time past has been a respectable physician in this place, has recently determined to change his course, and to study theology with a view to the ministry in our Church. As Dr. S. has received a good classical education, and is a gentleman of great integrity of character, and amiability of disposition, his connecting himself with us with these views should properly be regarded as an important acquisition.

MISSISSIPPI.

FROM THE REV. J. S. GREENE, MISSIONARY AT CLINTON AND RAYMOND.

Raymond, Sept. 12, 1841.

I entered on the services of this church on the 18th of last April, and finding it in a very low state I saw that unless the Lord would grant his blessing, all human exertions must be fruitless. Trusting, however, in the fulfilment of his gracious promise, "Lo, I am with you alway, even unto the end of the world," I commenced the work. I feel very thankful in being able to state that though this ground has been pre-occupied by others for several years back, the intelligent part of the community seem to give a decided preference to our Church. I therefore feel justified in believing that the Church is gaining ground here, and that after the lapse of some two or three years it will, by the blessing of Providence, realize our most sanguine expectations. The pecuniary distress of this section of country, is, perhaps, the greatest check to its advancement.

At the onset I commenced a Sunday school; but, from the want of books, and other disadvantages, there is but a gloomy prospect of its success. I hope, however, that these difficulties will be removed in good time, and that our Sunday school will be a good nursery for the Church at no very distant period. The congregation at Clinton, when I have officiated there, has been numerous and attentive, but there were not more than three or four Episcopalians among them. These had not, until my arrival, heard the service read for several years. I have arranged to officiate there on the fourth Sunday of every month.

FROM THE REV. W. C. CRANE, MISSIONARY AT WOODVILLE AND VICINITY.

Woodville, Sept. 30, 1841.

In my last report I informed you that I was slowly recovering from a severe attack of fever. In consequence of rather a premature exposure, attended with some excitement of mind in visiting

a sick parishioner, I sustained a relapse which prevented the discharge of my pastoral duties for several weeks. I am pursuing, most happily to myself, and, I trust, not unprofitably to others the even tenor of my way along safe—because long-tried—paths. My flock, though not large, is united, and, I have every reason to think, is as true to the Gospel, as it most certainly is to the Church; and that its members are daily drawing nearer,

“ Each to his brethren, all to God.”

I established, about a month ago, a Bible class, which meets regularly on Saturday afternoons; and I am happy to say that it bids fair to prove an instrument of much good.

Since I have entirely regained my health, I have also renewed my visits on Sunday afternoons to the plantations of such of my parishioners as desire the religious instruction of their colored people. I trust that a wide door of usefulness, in this emphatically *missionary* work has been opened to me, and I am greatly encouraged to go on.

Baptisms, infants 6, adults 1. Contributions for Domestic Missions, \$10 41.

FROM THE REV. ANDREW MATTHEWS, MISSIONARY AT HERNANDO.

Hernando, October 1, 1841.

Sickness and mortality have prevailed to an alarming extent in our village. Of our little band we have lost a worthy lady, a communicant; and by removal, two others, one of whom was the principal person that induced me to try this station. In the mean time two have been added, one by immigration and one for the first time. Present number 7, baptisms 2 children.

We have been at a great loss for a regular place to worship in. I am now making an effort to raise money to erect even a small building rather than be dependant on others. I trust I shall succeed.

I have been anxious to extend the field of my labors to other points where I think good might be done. This I have suggested on a former occasion. Considering the state of things in this diocess, I am fully convinced that the plan is a good one. The embarrassed state of the country precludes the idea of clergymen coming into this part of the country at present, for want of support. In two or three years, (in so fertile a country,) the people will necessarily get out of their pecuniary difficulties; but, in the mean time, large numbers will be lost to the church. Many who would willingly attach themselves to the Church, if they had even the occasional services, are daily falling in with the other denominations. What might easily be done now, it will be impossible to do a year or two hence.

I receive no part of my support from the people of this place as yet; but to the reverse, I propose to give four months of my missionary stipend towards the erection of a small church.

Through God's grace I hope yet to see the Church established firmly in this rude country.

FOREIGN.

JOURNAL OF A VISIT TO THE GOLD COAST IN THE FALL OF 1840,
BY THE REV. THOMAS S. SAVAGE, M.D.

The present Journal of the Rev. Dr Savage gives more at large his observations during his recent tour of six months to the Gold Coast, and embracing the region to the leeward of Cape Palmas, as far as Accra, about 550 miles. The previous report given at pages 298 and 345, was published before any notice of the present Journal was received. The value of the latter and the difficulty of obtaining the statements of Christian travellers, in that part of Africa, render any apology unnecessary in placing *this* also on record.—[En.]

July 27th.—Sailed from Cape Palmas about 5 P.M., in the brig CIPHER, from Salem, Mass., James Dayley, master. Having a fair wind we soon passed *our two out-stations, Graway and Cavalla*. The latter is the appellation given to a tract of country extending on the coast about twelve miles, as far as the river bearing the same name, and which forms the boundary of the Grebo tribe on the East. It is the Portuguese word for *horse*, and originated from the striking resemblance which the point bears in a given position to that animal. This I could distinctly trace, and found in the fact, a satisfactory explanation of the name of a district in which is situated one of our most interesting and promising stations*.

Our anchoring place for the night was little east of the mouth of Cavalla river. I soon became sea sick to a degree greater than I had ever before felt. The captain kindly insisted upon my occupying his berth for the trip while he would take a hammock. He soon found that but little trade was to be done here. We set sail, therefore, early the next morning, and at 3 P. M., anchored off the mouth of *Tabou river*, about 40 miles from Cape Palmas. The territory is occupied by the *Plahbos*. In sight is the place where the Emperor was wrecked. A sail and a block were brought on board, and purchased for a trifle,—probably, the last vestige of that noble ship.

Ivory Coast. This is what is commonly termed the *Ivory Coast*. It is said to begin at Cape Palmas, and to end at Cape Lahoo. However great might have been the quantity of ivory formerly exported, it is but small at present compared with that of palm oil. There are points upon the Gold Coast, and elsewhere, from which a much greater amount is obtained.

Palm oil is annually increasing upon all parts of the coast;

* The Portuguese were the first to explore and form settlements upon the coast. From them were derived many of the present names of the capes and most valuable points—*e. g.* Sierra Leone, (Mountains of the Lion), Cape Mont, Serrado (Serratul Mount, and erroneously called Mesurado), Cape Palmas (Cape of Palms). Other Capes and Settlements received the names of *Saints*, from the fact that they were discovered and founded on or near their birth-days, *e. g.* Cape St. Andrew, Cape St. Appolonia, Castle St. George d'Elmina, &c., Fort St. Anthony, &c.

and is rapidly becoming, if not already, the most profitable article of export in Africa. The demand has greatly increased since the discovery of the important fact that candles can be made from it equal in quality to the spermaceti. The tree (*Elaeis quinensis*) from the fruit of which the oil is expressed, is of spontaneous growth, and abounds throughout western Africa. It is probably destined, under the direction of a gracious Providence, to become an important mean in the suppression of the slave trade. Great efforts are in progress among the philanthropists of England to introduce, among the natives, stronger inducements to profitable industry, than are afforded by that detestable traffic. The manufacture of palm oil they already understand to some extent; and to its profitableness they are becoming awakened by the increasing demand. Increase the consumption at home, and with the demand there will be a corresponding increase of labor to meet the supply. The native African is not constitutionally that indolent being he has been so often represented to be. Originate motives, create inducements, and he is as capable of action and perseverance, according to his capacity, as the Caucasian.

29th.—Taking anchor again at about 9 A. M., we passed during the day, what is called the “Tahoo country”; and, in the night, the Druins and Cape St. Andrew, and anchored off Cape Lahoo in the evening of the 31st.

Inhabitants of the Druins and Cape St. Andrew. The inhabitants of the Druins and Cape St. Andrew, are said to be the most treacherous of any between Cape De Verd and the Bight of Biaffra. Vessels have been plundered and the crews murdered at both points. It had been my intention to begin my inquiries at the latter. It is represented by traders as an inviting field in many respects for missionary effort.

Cape Lahoo is distant from Cape Palmas about 180 miles; and 70 from St. Andrew. It is the first point at which gold is offered as a product of the region; and is, therefore, assigned as the commencement of the *Gold Coast*.

The shore presents no elevation, nor remarkable indentation, nor projection by which it can be entitled to the name of Cape. The settlement is large though scattered, extending from two to three miles, and is characterized by a large number of cocoanut trees interspersed throughout. Thus embowered, it presents an appearance from the ocean truly picturesque and tropical.

Superior Character of the inhabitants of Cape Lahoo. We had hardly come to anchor before we were surrounded by canoes filled with men whose bearing and general aspect exhibited a decided superiority. A manliness and higher degree of intelligence and advancement above the tribes we had left, were immediately perceptible. This is discoverable first in their canoes on approach, which are long and proportionably large, carrying from 6 to 15 or 20 men; each having its steersman and commander. It has been from the first a place of extensive trade; consequently, almost all who come on board can speak

English quite intelligibly, and exhibit a surprising degree of shrewdness and tact in the management of bargains.

Mode of Dealing. If the captain be a "new man," as they call a stranger, little or no trade is done on the day of arrival. This is devoted to *discovery*. Our captain being of that description, the country from which he came must be known, his name, cargo, prices, and what kind of articles were most wanted in return. While these questions are being asked, the countenance and character of the captain undergo a scrutiny. Gold in small parcels may be offered by way of *trying* him. If he prove to be ignorant of the proper mode of testing its purity, he is just *the man* for them; and should he be irritable and impatient, the process will be *trying indeed*. They are astonishingly skilful at reading character, and have at heart all the weak points of the trader; these they are sure to discover and make the objects of incessant attack. No artifice, nor attempt, do they neglect to "get round a man." This seems to be the grand point at which they aim, and he who can do it most adroitly is called the best trade-man.

"*Talk Men.*"—Boys are apprenticed to a few of the more skilful who teach them the various ways of "taking in the white man" at an indefinite period (their time of service varying according to the capacity, or ambition of the pupil), they are discharged as "*Proper Talk Men,*" (their name for interpreter, or conductors of trade), afterward, on board of vessels, they often take the name of their instructors, and on the score of relationship to this and that distinguished "Talk-man," beg with an indomitable pertinacity whenever engaged in their profession. We soon became acquainted with a distinguished and numerous family of this kind. The man employed to conduct trade, introduced himself by the name of *Quashee*. Having performed his part with great satisfaction to himself, he was about to leave for the night, but not without success in begging for a certain quantity of tobacco. This done, "*Old Quashee,*" "*Quashee's father,*" with a head white with years, was then introduced. "His pipe is out, and one leaf if you please, massa—you see me's an old man," was the successful plea. Then came "*young Quashee,*" and after him "*Quashee's brother;*" all smoked and all wanted tobacco. How many more were in waiting we should have soon known, had not the captain, losing all patience at the imposition, cut short the list by driving the whole family overboard.

Exposure to danger. The *cargo* having been ascertained to be what they called *good*, (i. e., *composed chiefly of rum and tobacco*), the following morning we were surrounded by canoes of various sizes, and the vessel crowded with natives to the rigging. We were soon wholly in their power. Within five minutes they might have been sole masters of the ship, and that without a blow, for no room would have been found for resistance. The number of whites, including two passengers, did not exceed ten, while that of the natives was over two hundred. No wonder that ves-

sels have been plundered with the loss of life under such temptations.

Appearance and dress. The men are generally tall and well proportioned. They have the aspect of mildness, and seem to be friendly. As they came on board they were but scantily dressed, having a narrow strip of cloth around the waist, and the head fantastically shaved; the small tufts of hair remaining were braided, and unnaturally lengthened by the pending weight of gold ornaments. Rings are worn around the second toe of the left foot, and strings of small white beads round the ankles. Numbers were seen with strips of yellow bark instead of cloth round their loins. Such are slaves who are generally obtained from the interior, and constitute a material item of their wealth.

Material used for clothing. A large tree grows in the interior, from the liburnum of which, when well beaten between two stones, and ultimately soaked in water, is obtained a substitute for cloth, and worn as above mentioned. It is flexible, and apparently durable.

Character as beggars. The chief, who is a tall and well formed man, paid us a visit. As his cloth is *always* wet in coming off, his first act is to beg for a dry one, and the next for "a glass" of rum. Begging is the first and last act of the African, a trait seldom found wanting. It is the custom of traders generally, especially the English, to invite this chief down into the cabin, and to set before him the best the ship affords. But our captain, taking the advantage of his being "a new man," on this occasion, left him to the dubious attentions of the cook and steward, who were of the same color.

Favorable point for a mission. We remained here three days during which time the serf was so violent as to prevent my landing. Some of the largest canoes were broken in attempting to get off. I was able to make extensive inquiries respecting their desire for schools. Their consent was readily obtained, though as strong a desire did not seem to exist as at many other points. It is generally conceded to be among the most favorable points for a mission.

Long intercourse with English and American Traders. Articles of Trade. The tribe is said to be subject to an interior chief, which, if true, would secure a free intercourse. Their gold is obtained at a point about 50 miles up the river, which empties its waters just east of the town into the sea. This river is said to be large and extensive, having a common origin with two others farther to the leeward; the De Costa and Assinee. For more than three centuries constant intercourse has been kept up with traders from Europe and America. Since the efforts of the English to abolish the slave trade, the amount of exports in gold, ivory, and palm oil, has annually increased. The quantity of the latter taken off by English and American ships is almost incredible. This intercourse and continual habit of trade with foreigners, have given to them a degree of energy and air of intelligence not seen among the more windward tribes.

Central position. The population is probably more dense than at any other point on the gold coast. The means of subsistence are easy and abundant; maize, rice, and yams, live stock of the usual kinds, and fish from both fresh and salt water. There is probably a more frequent intercourse between this and the various points both on the windward and leeward coasts, than any other. It is accounted for by the fact that vessels, from both directions, often reach this point without going farther. It has been often spoken of by traders as a very favorable location for the missionary, and such is my own impression. I sincerely hope that the light now shining at Cape Palmas will soon extend its vivifying rays to the souls of this people. The way is evidently open; the men and means only are wanting. For centuries the *servants of Mammon* have lived, labored, and died here, from love to their cause; and are there not servants of God to be found, who, with divine commands and promises—with motives drawn from earth, heaven, and hell, will do as much for *theirs*?

Language. The language seemed to my ear to be far more soft than the Grebo, and may be said, comparatively, to be Euphonic. The following are their numerals with the names of some familiar objects. A comparison with corresponding words from the languages of the other tribes, which I hope to obtain, will give a good idea of the great differences that exist within short distances along the coast. 1. Atónh. 2. Aiyónh. 3. Ah-zánh. 4. An-nah. 5. An-yúh. 6. Ah-wah. 7. A-beuh. 8. A-téah. 9. A-mín-uh. 10. A-jeuh. Names of familiar objects.

Water—Asónh.

God—A-foren.

Rum—Atánh.

Cloth—A-kasah.

Hat—Amumbetoo.

Gold—A-sikkah.

Head—Amunubàh.

Man—Mah-sambah.

Canoe—Adieh.

Woman—Bassah.

Whiteman—Gung-gah.

People or tribe—Yeonh.

Ship or vessel—Gung-ga-di, or

Name of the tribe—Pen-

Gung-ga-dieh.

dau-yeonh.

Literally Whiteman's canoe.

Aug. 3d.—Dix Cove, Jack Lahoo, Grand Bassam, Jacque a Jacques, and Assinee. We took anchor at night for Dix Cove, distant from Cape Lahoo 180 miles. Intermediate there are several important points in respect to trade in ivory, palm oil, and gold. Among them Jack Lahoo, Grand Bassam, Jacque a Jacques and Assinee, will be found on the maps. Between the last and Cape Lahoo the land continues low; a number of important rivers empty their waters into the sea, which keep up an easy communication with the interior, and a regular supply of the valuable commodities so eagerly sought by civilized nations. Twenty five thousand dollars or more, in gold dust, have been frequently taken in a month at Assinee. More than half that sum was recently received by an English vessel at one time.

Early Mission. Assinee was formerly in the possession of the French, but has been abandoned for many years. The only signs

of their authority now, are the broken walls of a small fort. It was also the head quarters (in the beginning of 18th century) of a *Jesuit Mission to Guinea*. Godfrey Loyer, the "Apostolical Prefect" of this mission, published at Paris in 1714, an account of a voyage performed in the year 1701, to this part of the coast in which are minutely illustrated the religion and modes of life of the inhabitants.

"We here meet with kingdoms," says he, "whose monarchs are peasants;—towns, that are built of nothing but reeds;—sailing vessels formed out of a single tree;—with nations who live without care, speak without rule, transact business without writing, and walk about without clothes;—people, who live partly in the water like fish, and partly in the holes of the earth like worms, which they resemble in nakedness and insensibility." How long these missions were sustained, and with what success, we are not informed. At the present moment, however, were it not for the records of history, we should not know that any such attempts had ever been made;—that the name of *Christ Jesus* had ever been spoken with other than feelings of *irreverence*.

The natives, this day, are as *naked, insensible*, and debased, as when described by the Prefect *one hundred and forty years since*. At about this point the geographical aspect of the coast begins to change. The land becomes high and broken, and, in many places, is marked with masses of dark rocks projecting into the sea.

Portuguese Fortifications. At Cape St. Appolonia, it may be said, is the commencement of that long chain of fortifications, begun by the Portuguese more than 300 years ago for the furtherance of the slave trade, and which extends along the coast over three hundred miles. The fort here belongs to the British, though now unoccupied, and in ruins; jurisdiction, however, is still claimed over the territory.

Ensemah Tribe. The name of the tribe is *Ensemah*. Their chief is a notably blood-thirsty and cruel tyrant. A human head is no more in his estimation than a fowl's. Thirty were sacrificed but a few weeks since, at the death of his mother. He has been brought under some restraint of late by an expedition under governor McLean, from Cape Coast, and Dix Cove. A fine of 300 oz. of gold dust (\$4,800) was then imposed, and a pledge to the same amount for future good conduct, required to be lodged in Cape Coast Castle, which has since been forfeited.

Remains of an Old Church. Near here are the remains of an old church built by the Portuguese while in possession of the Gold Coast. Their missionary efforts began with their discoveries (about the middle of the 15th century); no moral effects, however, are discoverable at this date. These broken and decayed walls, with a few gold coins and now and then a mutilated crucifix, are all the monuments left of their zeal.

Axim. About twenty-five miles east of Cape St. Appolonia, is Axim, at which is Fort *St. Anthony*, occupied by the Dutch.

We passed in full view of it. It is situated in a bay, has a fine landing place, and is at present occupied by a colored commandant, a native of Elmina. In the time of the slave trade this was one of the most important posts with the Dutch on the coast; but, since the decline of that nefarious traffic, like all the other Forts established for its support, it is a source of expense without adequate returns, to the Government at home.

The Portuguese were driven from St. Anthony in 1642, by the Dutch, in whose possession it has since remained. It is within the Eusemah tribe, and is adjoining to the Ahantas on the east.

Cape Three Points. Character of the Inhabitants.—A few miles further on will be seen *Cape Three Points*, so called from three distinct projections, to be seen however, only in a particular position, on either side of which is another Fort, at Fredericksburg and Acquidah. They formerly belonged to the Brandenburgers; are now in ruins, and serve only to add to the picturesque features of the country. The territory has fallen under the jurisdiction of the Dutch. We were boarded off this point by natives, in whom I could distinctly perceive that change of voice and general aspect, which is said to begin further to the windward; and which is a distinguishing characteristic of all the tribe, on the leeward part of the Gold Coast. Their voice, especially in a tone more or less elevated, strikes upon the ear very unpleasantly. They have not that muscular development, nor that energetic independent air so palpable in the Cape Lahooans, and Grebos. They are decidedly more effeminate and indolent. These distinctive marks were greatly exaggerated by ancient voyagers, who in their marvellous accounts almost deprive them of their identity with the human race.

Face of the Country—From Cape Appolonia down, the face of the country is greatly diversified, presenting highlands and capes more or less prominent, which must afford salubrious locations, if such can be found in Africa.

Cape Three Points being fairly rounded, the British fort at Dix Cove comes into view. We arrived here and landed on 6th and were kindly received by the Commandant Lieutenant Sumery.

Capital of the Ahanta Tribe—This is the capital of the Ahanta tribe, the whole number of which is estimated at 25,000. Their territory extends along the coast about forty miles, and twelve into the interior. Their numbers have been greatly reduced by the slave trade, and wars, which, combined with the influence of polygamy, and other causes known to operate throughout the Gold Coast have rendered the population generally sparse to this day.

Dix Cove, character as Traders, mode of living—At Dix Cove we begin to see that degree of advancement towards civilization which so distinguishes the natives on that part of the Gold Coast from the more windward tribes. It is noted as a trading community. Individuals make purchases of the Europeans at Cape Coast to the amount of five and ten thousand dollars at one time,

and that, principally on a credit of from six to twelve months. The houses of such are built after the European style, with galleries, jealousies, &c., and furnished with sideboards, chairs, couches, a profusion of looking glasses and pictures, and in some cases, silver.

Such arts as subserved the advancement of the slave trade were introduced by the old "African Company" from time to time, which has given to things generally quite an air of civilization. Most of their houses are built of clay, or as the term used here is, "*Swish*," some of stone, than which (a light granite) better for the purpose, probably, cannot be found in the world.

"*Swish*" mode of Building.—The ordinary process of building with "*Swish*" is this, a given quantity of the material is collected (of which there are different kinds varying in color from a deep red, to light and dark brown), and reduced by fresh water to the proper consistence for brick. It is then made into balls of oval shape, from one to two feet in length, and taken in the hands, thrown down with considerable force in the direction of the walls of the building. This is continued till the walls have reached the height of about two feet, when they are left for a few days to dry. The same process is renewed successively till the desired height is obtained, when a thatch roof either of long (guinea) grass, or of bamboo leaves, completes the building. Sometimes, however, they are carried to a higher degree of finish, as stucco on the out, and *hard finish* on the in-side. A house of one of the Caboceers, of stone, and not yet finished, has cost already \$4,000.

Merchants' Clerks.—There are not less than twenty persons, mostly young men, educated at Cape Coast Castle, who can read and write in a handsome hand, the English language. They act as clerks to the "Merchants."

Human Sacrifices.—The inhabitants of Dix Cove were, in times of the slave trade, an intractable and barbarous people. Human sacrifices within the sight of the Fort were frequent. But, since the "Act of Abolition" by the English Governments, (passed in 1809), and more especially within the last few years, a decided improvement has been observed. Human sacrifices within the town are now unknown, though they are still practiced in the neighboring villages. The horrid *red water decoction*, which annually kills its thousands at the windward, has been abandoned. The Fetish, though discarded by some, is still retained by the majority.

School Opened.—A school has been opened by Governor McLean, of Cape Coast, under the charge of a Tautee, who received his education at the Castle. I was much pleased with the apparent proficiency of the boys, and the course of discipline pursued by their instructor.

Language.—The Fautee language seems to be spoken here nearly as much as the Ahanta, and is so, indeed, as far up as Axim, or Cape St. Appolonia. There is a striking similarity

between the numerals of the two, and many words are common to both. They are undoubtedly dialects of the same tongue.

Numerals of the Ahanta.—1. A-Coóh. 2. A-Neu. 3. Assah. 4. Ahnah. 5. Ah-leu. 6. A-sheah. 7. A-seur. 8. Our-cheh. 6. Ah-homer. 10. Bun-oo.

Names of common objects—

Water—Azroo.

Woman—Barre.

Gold—A-zooker.

Sun—Sansan.

God—Yah-moone.

Salt—Agedoom.

Man—Ba-yanh.

Head—Edthe.

Hat—Kabbe.

The English sound of the letters will be retained in every list.

Intercourse with the Interior for 150 miles, as far as the Warsaws, Dinkeras, and Ashantees, is said to be unobstructed. Few or no large towns are to be met with in the interior, except the capital of a tribe. The inhabitants live in crooms—small agricultural towns. This is frequently the case with those of the large trading towns on the coast. Many have *crooms* a few miles in the interior, to which, at certain seasons, they retire.

Cattle.—In this region but very little *live-stock* is to be seen. At the windward cattle, in the American sense, (the bovine genus) and goats, constitute indispensable items in all marriage contracts, but here, gold, rum, and cloth, are the essentials.

Their religion is the same as in other parts; the object of their worship, however, varies. Here it is the *alligator* which inhabits freely their rivers and lagoons. I have passed within two feet of them as they lay basking in the sunshine. Being an object of reverence no one is permitted to kill or scare them; they have, therefore, become tame and harmless. A lagoon adjoins the town in which the men, women, and children, all live promiscuously, and without fear, with these disgusting reptiles. Sometimes, however, it is said, when they have neglected their usual oblations, this creeping god has been known to take the leg of a child to remind them of their remissness.

I obtained here two fine large beetles; one, the female of the *goliathus cocicus*, very valuable from the fact that it belongs to a family containing some of the largest in the world, and the natural history of which is but little known; the other, a female of the *scarabæus centaurus*, erroneously called on the coast the elephant beetle. Both seem to inhabit the whole western coast; their particular locality, however, is Cape Palmas, where they abound. The *G. torquatus* and *micaus*, also are found there, but not in such numbers.

Shells—Along the beach may be seen in great quantities shells of the following genera—*Haliotis*, *Voluta*, *Cypræa*, and *Patella*, all of which are collected, imperfectly calcined, and often added to the “Swish” to render it more durable, and to form lime for other purposes. Whole shells may be seen upon the walls of their houses of little or no benefit. If, however, pro-

perly reduced to lime, and mixed in the proportion of two thirds with sand for mortar—or in less proportions for *swish*, they form an exceedingly durable material for building. Clay thus tempered with lime and sand, is the only suitable material for houses, except stone, in Africa. Wood disappears with incredible rapidity beneath the combined ravages of climate and insects.

Productions.—The productions of the region are yams, maize, plantains, bananas, cassadas; and the fruits—limes, oranges, guavas, cocoanuts, and pawpas; most of which are daily exposed for sale, in open places of the town called markets.

Cape St. Appolonia is the lowest point at which rice is raised. Maize begins here to take its place as an article of food for the natives.

Aug. 9th.—Left about 10 A. M., for *Elmina*. Four miles east is Boutry, where is a Dutch fort, commanded by a colored native from Elmina. Situated upon a hill, and apparently surrounded by trees, its white walls wore a very pleasing aspect from the sea.

Secondee.—Twenty miles further east is Secondee, at which is another Dutch fort under the command of a European. It had remained for many years unoccupied and in ruins, but now is being extensively repaired. There is also a settlement at this point under the nominal jurisdiction of the British; of its fort, nothing now remains but dilapidated walls. Both are within the Ahanta territory, which extends about ten miles further east, at *Shama* and *Commenda*, we saw the remains of fortifications belonging to the Dutch and English, considered important posts in the time of the slave trade, but now abandoned and in ruins.

Aug. 11th.—*Elmina.*—We arrived in the evening of the 10th,—distant from Dix Cove about 40 miles. It is the head quarters of H. N. M. possessions on the coast of Guinea. The fort and castle (St. George d'Elmina,) are the oldest, largest and strongest on the whole coast. The settlement was begun by the Portuguese at the outset of their discoveries, (1471) and, from the gold found there, was named *El Mina*—the mine. Eighty years, it appears from existing documents, elapsed from the commencement to the completion of the castle and fortifications, which they retained in their possession till 1638, when they were captured by the Dutch. About one fourth of a mile eastward is a hill, called St. Iago, which commands the castle; from this unfortified position, the guns of the Dutch, previously conveyed there by stratagem, were brought to bear with success upon the Portuguese. A stone in the pavement in the rear of the castle, is now pointed out, upon which the latter delivered up their flag into the hands of their conquerors. Since then the hill has been kept constantly fortified.

The landing is the best upon the coast, being protected by a good break-water built of stone. Wharves, and the usual conveniences for landing goods safely, are to be seen, with many

other marks of civilization and the enterprise of the white man. The degree of improvement observable here, greatly surprised one who has resided for years on the Windward Coast. Fine, wide streets, some with pavement and side-walks, others bordered and arched with shade trees; large stone dwellings, stuccoed and ornamented with galleries and jealousies, and furnished with all that comfort and even luxury would require, greet the eye. These dwellings belong to the merchants, who, with one exception, are natives—colored men—educated at great expense in Europe—hospitable and intelligent. They are imitated, to some extent, by the “blacks,” among whom will be found some living in their white houses, with galleries and green blinds, furnished with chairs and couches, side-boards and tables, a profusion of cut glass, hanging lamps, mirrors, &c. The mechanic arts were originally introduced to facilitate the slave trade; and much of the furniture of their houses, all their iron work and masonry, are done in workman-like manner, by the native black in his scanty cloth. All this, as far as it goes, is civilization, and strikes the stranger, at first view, agreeably; but when we consider the period that has elapsed (more than 300 years,) since Europeans began their settlements here, we are surprised at the small degree of advancement exhibited by the “blacks.” Out of their dwellings they are not to be distinguished from the others who live within mud walls, and eating from the dish with their fingers. And as to religion, they know no other than the debasing superstitions of their forefathers, unchanged and undiminished.

Why should it be otherwise? These settlements had their origin in the slave trade. Those massive walls and castles were erected for its prosperous continuance; and since its abolition in more modern times, they have been supported solely for the furtherance of commerce. Beyond these considerations, Europeans have had no object in locating among this heathen people. A step further would take them beyond the circle that circumscribes their existence.

[TO BE CONTINUED.]

MISCELLANEOUS.

CHURCH EXTENSION—ENGLAND. *Diocess of Litchfield. From speeches at a meeting of the Diocesan Church Extension Society: Archdeacon Bather, at Shrewsbury.*—The Lord Bishop’s letter, he said, had told them that the Society’s funds were absolutely exhausted, but that it had, nevertheless, been held necessary, not only to proceed in building churches, but to assist local efforts for providing parsonage houses, and augmenting endowments. He must call upon the meeting for redoubled exertions; but if he did, he was bound to tell them what had been done with their money already subscribed—what remained to be effected with reference to the Society’s original object, and why it was so

necessary to add to it in the way proposed. He would attempt to answer these questions, and hoped he should show, in so doing, that their committee had been worthy of their confidence. They had gone to work at first on the assumption that the diocese had a million inhabitants—that four-fifths had no room in the church, and that 60 new churches, at least, were wanted, beside enlargements. They had received £24,000. By outlay of it in bounties, they had procured the erection of 40 churches, and enlargement of 60, and 40,000 seats in all, of which 23,000 were free; and in doing this, they had stirred up the country to a sense of duty, so as to have caused £100,000, at least, to have been spent on this Christian object. As to Salop, it was twice as well off at the outset, as any other district. Supposing the churches equally distributed, there would have been room for two-fifths, instead of one. However, they were not so distributed; and, in one respect, especially, the district was in a very bad state. Sixty places, indeed, wanted nothing; but they were small places, and had only 23,000 inhabitants among them. But there were forty places more, which all required aid: 18 because the churches would not hold a third of the inhabitants, and 16 because there was a considerable body of people in each at a great distance from the church. But, besides this, the whole 40 wanted aid, because they had not sufficient room for the poor, and some of them none at all. These places had 77,000 inhabitants. So the fact was, that whilst less than a fourth part of the poor had room, more than three-fourths were destitute. Salop had raised, as its quota, £3,274. It had all been spent on the districts: and thereby 14 churches had been enlarged, three new ones built, and a grant of £500 made to build a fourth, if the parish (Dawley) could do its part; and so 5,465 sittings had been got, of which 3,383 were free; and two parsonages also had been built. He should be glad to know how more could have been done with the money. He hoped the committee would be trusted again; and, above all, that the parties assembled would not be weary of a work through which they had been enabled, under God, to put 40,000 souls into a condition to gather fruit unto life eternal. The case, however, did not stop here—an enormous work remained. Especially he would have them note that the population had more than kept up with the progress made in building—it had passed by them, and left them more work to do than was before them 10 years ago. He came now to another topic. The resolution respecting parsonages and endowments must be carried out. He hoped to show that this was both necessary and practicable; and if he could show it, he should be liberally supported. Was it necessary, then, he asked, that the Church establishment should be made commensurate with the exigencies of the country? If so, no multiplication of mere buildings could bring that about. Every district must have its resident minister, and every such minister have the necessary advantages for his work. The country would then have done its duty, and the clergy be in a

condition to do theirs. They were not content of old when the Bishop sent them his missionary from the cathedral. They would have a pastor of their own. They made therefore their estates parochial, and they did not say to the minister whom they presented, "Sit here, and we will give you certain pew rents, as your doctrine suits our prelates." No! "There is a house for you to live in, and the tithes of our manors for you to live upon; abide and be faithful, and be amenable not to us, but to your right rev. father the Bishop, and to his Master, and your own, and ours." Thus arose the parochial system. The population has now overrun the provision made. Then the same thing must be done again, to the extent at length required. But how? Out of the surplus revenues of the Church? Where were they? Certain stalls and prebends had been abolished. We had some account of the new appropriation of the proceeds. Her Majesty's commissioners hoped to raise all livings in public patronage, having 2000 inhabitants, to £150 a year. He was thankful for this. But he would not pay so ill a compliment to those who had squeezed this orange, as to think that they had not done it with a vigorous hand. This, therefore, would yield no more. Let the wealthy learn of those two individuals of whom they read in the Bishop's letter, who each of them had given £1000. However, he did not look to have the work done by one class only. He hoped to establish branch associations in the towns, whose tradesmen could not come to that meeting in the hours of business. He should be thankful if Shrewsbury would begin first, which had received such help, and then we might go further, and to the small rural parishes in due time. Lord Liverpool was of this opinion, who had bid him set down his name for £200. When the mass of the people should cry out for Christian ordinances they would have them, and this Society had done much already to make them sensible of their want of them. He agreed also with another noble lord (Lord Berwick) who had likewise sent £200; he thought the salvation of the country depended on the success of such works as they were engaged in now; and was not this true? Could we stop the growth of the population? Then if we let them grow up without religious means, what would follow? Surely an infidel ascendancy; and what would that be but an ascendancy of violence and crime? Could we stop the overwhelming flood of iniquity which in that case would desolate the land?

The Rev. Dr. Kennedy, at Shrewsbury.—The Rev. Dr. Kennedy said every Churchman of this Archdeaconry who comprehends his high calling, and seeks to walk worthy of it, be he layman or be he clergyman, be he high or low, rich or poor, will be grateful to the Lord Bishop for that solemn and touching appeal which has drawn together this magnificent meeting, as also for the sanction and support we derive from his presence amongst us to-day. And I congratulate his lordship on the ample proof afforded by this meeting that such an appeal will never be

made in vain, as it never has been made in vain, to the christian chivalry of Salop, with its Lord Lieutenant at its head, and its matrons and maidens gracing its array; that the rich and the great in this part of his diocese do indeed understand their poorer brethren's wants, and their own duties, and are prepared in their several measures, to supply the one, and fulfil the other. Doubtless they do know and feel, not only that their temporal interests are perilously involved in this question of church extension; not only that the rights of property cannot be safe in the midst of a vast and fearfully increasing population, goaded by poverty and unrestrained by religion; not only that, even in a worldly meaning, godliness does prove to be great riches, and righteousness exalteth a nation; but they know and feel, too, that they themselves are but God's stewards, accountable to Him for the talents entrusted to them; that, as they have opportunity, they are bound to do good unto all men; and that a nobler opportunity they cannot have than this of church extension, whereby they may become the means of drawing thousands of their countrymen into the household of faith, Christ's Holy Church, by placing within their reach its sublime services, its blessed sacraments, its persuasive calls, and its loving ministrations. As much as they value their own souls, so much do they value the souls of their fellow-men; as much as they love their Saviour, so much do they love the salvation of all for whom that Saviour died; as much as they rejoice in the high and happy privilege of church communion, so much do they rejoice in being the instruments of extending that privilege to the humblest among their countrymen, to the hovel of the poorest peasant, and the dark lodging of the neediest artisan. Talk of the rights of Englishmen! My Lord Duke, I love and value our civil rights; but I love and value them chiefly as they are securities for the rights of that better citizenship, which is carried on from this world into the next. Talk of the rights of man! What human rights so certain or so precious as those chartered by the Lord and Saviour of the world himself?—the right to the water of baptism and the bread of life; the right to the teaching of the everlasting gospel, and, unless forfeited by unworthiness, to the communion of the body and blood of Christ. In the enjoyment of these rights, these glorious rights, the Church is commissioned to instal believers; and it is to strengthen the hauds of the Church, to extend her ministrations, and to bring our brethren within their influence, that we are met this day as Churchmen; to secure the rights of Englishmen, we are met as patriots; to enforce the rights of man, as men; in hope of a blessing from above, and of a strength not our own. May this great work not rest within narrow limits; may it go on and prosper exceedingly. May our Church become known unto all men in the holiness of her descent, in the completeness of her ministry, in the uncurtailed beauty of her services, in the wholesome and legitimate strength of her discipline. May the time ere long arrive, when every 2000 of our population, on the aver-

age, shall have their church, their presbyter, and their deacon; when every 200,000, on the average, shall have the constant oversight and apostolic guidance of their Bishop. Then, instead of the doleful cry which her enemies are waiting and longing to hear—"Ichabod, the glory hath departed from her,"—shall the pious children of the Church, raise the joyous song of Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." There are thousands of our countrymen afflicted with temporal sufferings of which they are keenly sensible, but carrying about with them a worse wretchedness, of which they have no feeling; knowing not that their souls are poor and miserable, and blind, and naked. And these truly wretched beings scoffingly bid us take care of their bodies, and leave their souls to take care of themselves. Awful language this; and, indeed, a stronger and more piercing call for our sympathy and succour than the voice of most earnest and piteous entreaty. Alas! they are deeply ignorant that by far the greater parts of the evils endured by this or any other nation, is, in various ways, the fruit of sin and wickedness. Most firmly do I believe, my Lord Duke, that God never suffers a really-righteous nation to be ground down with poverty and wasted with misery. Most entirely do I rely on the truth of the assurance that, even temporally, man does not live by bread alone, but also by the words of the mouth of God; upon the faithfulness of the promise, that to them who seek first the kingdom of God and his righteousness all other things that be convenient shall indeed be added.

[The subscription books were then opened, and upwards of £5000 contributed. Among the subscriptions was one of £2000 by the Duke of Sutherland, and one of £500 by the Bishop of Litchfield. Much interest was excited amongst the clergy, not merely of the district but of the diocese generally.

At a meeting of the same Society at Wolverhampton a few days after, it was stated that the Rev. Thomas Gisboun had subscribed £1000; his son-in-law, Mr. Evans, £1000; his son, £500, and another member of the family, £250—in all £2750 from one family.—ED.]

BRITISH AND FOREIGN BIBLE SOCIETY. *Issues of the Year.*—The issues have reached an amount of 900,912 copies. The total issue, from the commencement of the society, amount to 13,223,383 copies.

Your committee have now to speak of the important measure announced, and received with so much satisfaction in the report of last year—the issue of the cheapened scriptures. From the commencement, on February 1, 1840, to the close of November, when all the orders received up to the 10th of August, including many from the colonies, had been executed, the total issue was 382,377 copies; on which the total loss has been £14,410.

As already intimated, a suspension of the measure took place on August 10th; it being found utterly impossible, with a due regard to the other claims of the Society, to sacrifice so large a

portion of the free contributions. Great regrets were experienced by many on this occasion. The committee have now the pleasure to announce, that the issue has been happily resumed, with the prospect of little loss to the society; owing to the very low prices at which books of several kinds are now offered by the printers, as alluded to in the opening of the report.

Auxiliaries and Associations.—The domestic agents have presented their usual annual report; from which it appears that the number of new societies established during the last year is 210, making the total number of societies in England and Wales on the 1st of January, 1841, so far as information has hitherto been obtained, 2,757.

During the year 1,457 public meetings were held in behalf of the society, 1,146 of which were attended by agents, delegates, or officers of the society.

The society's grants in money and books amounted to £46,342.

GOSPEL PROPAGATION SOCIETY—By the exertions of many kind and able friends, public meetings have been held during the past year, almost in every county; and the city of London has set an example which the large towns and populous districts throughout the empire may be expected to follow. The result of the whole is, that the annual receipts of the society, from subscriptions and donations, which in the year 1837 were £10,739, amounted in the year 1838 to £16,082, in the year 1839 to £22,641, and in the year 1840, not yet closed, may be estimated at £40,000. So considerable an increase in the short space of three years may be regarded as a proof that the proceedings of the society are approved of by the country at large.

The receipts into the treasury were £75,491, and the payments £62,066.

The society has 99 missionaries in the North American colonies; 34 in the British West Indies; four or five catechists in Calcutta; 18 missionaries and seven catechists in Madras; and 30 missionaries in Australia and Van Dieman's Land; besides missionaries and schools in Africa and Mauritius.

CHURCH MISSIONARY SOCIETY. *Missions* 11, *stations* 97: being in Western Africa 13, South Africa no station permanently fixed upon, Mediterranean 4, North India 14, South India 16, Western India 2, Ceylon 4, Australasia 17, West Indies and Guiana 23, N. W. America 4, *Laborers*, including wives, 1,285: and consisting of 59 English, 14 Lutheran, and 9 native or country-born clergymen, of whom 72 are married; 71 European lay assistants, of whom 48 are married; 5 European female teachers, and 913 native or country-born male and 64 female assistants. *Attendants on public worship* 66,493. *Communicants* 4,603. *Schools* 696. *Scholars* 35,396, consisting of 15,289 boys, 5,900 girls, 5,646 youths and adults, and 8,561 of whom the sex is not specified.

The number given under the heads of attendants and communicants are very imperfect, in consequence of no returns having been received from some of the stations or defective ones from

others. Scholars, excepting adults, are not generally included in the number of attendants on public worship, though in some of the returns they have, we believe, been included.

The receipts and disbursements of the past year, on account of the general fund, were, receipts £90,604, disbursements £98,630; exhibiting an excess of disbursements over receipts of £8,026.

The large amount of the expenditure is to be traced to the progressive enlargement of most of the missions, through the blessing from above which has been vouchsafed to their operations. At no antecedent period have the missions, speaking of them as a whole, presented so favorable a view to the spiritual influence which they have been instrumental in diffusing.

The receipts of the year on account of the funds for disabled missionaries and their families amounted to £867.

The total receipts, therefore, from all sources, were £91,471.

Eleven missionary laborers died during the year, twenty-three returned to England, and thirteen ordained missionaries and six catechists were sent out, with the wives of thirteen, making thirty-two.

WESLEYAN MISSIONARY SOCIETY. *Missionaries*: in Ireland 23, Sweden 1, Germany 1, France 20, Spain 2, Western Africa 17, South Africa 35, Malta 1, South India 18, North Ceylon 7, South Ceylon 13, New South Wales 7, Australia 4, Van Dieman's Land 8, New Zealand 14, Friendly Islands 8, Feejee Islands 6, Demerara 7, Honduras 2, West Indies 77, British America 92: total 363—of whom 204 are principally connected with the heathens and converts from heathenism, and 159 labor among Europeans and British colonists.

Assistants: These missionaries are assisted by 2,361 catechists and readers, and by 336 salaried and 3,947 gratuitous teachers; of whom 5,614 labor in missions among the heathen, and 1,030 among professed Christians.

Members in society: 84,234: being an increase of 5,730; and consisting of 68,442 chiefly among the heathen, and 15,792 from among professed Christians.

Scholars: 56,849: being an increase of 1,771, and consisting of 42,434 chiefly from among the heathen, and 14,415 from among professed Christians.

The society sent out twelve missionaries during the year; seven returned, and nine deceased, and six females.

The total receipts were £90,182, the disbursements, £109,226.

The debt of the society was, at the end of 1839, £20,871. An excess of expenditure has taken place in 1840, to the amount of £19,044; forming together, at the end of 1840, a debt of £39,916.—*Miss. Register*.

BISHOP MEADE'S LETTER ON THE LATE BISHOP MOORE—EXTRACT. From an extreme tenderness of nature, he [Bishop Moore,] revolted at thought of the dangers and hardships of the missionary life, and could not bring himself to recommend young men of his ordination to choose the foreign

field, although he never sought to hinder the good work, but ever said to myself, that I was at perfect liberty to use any means for its promotion. I allude to this, in order to give force to the following fact, which I take indescribable pleasure in mentioning. At our last General Convention, the subject of foreign missions was one most prominent in the house of bishops, and it was the desire of the bishops to take more vigorous measures than heretofore to enlarge the field of their operation. They proposed the appointment of two bishops, the one for Texas, and the other for Western Africa, and designated two individuals for the same. The brethren of the house of bishops will testify to the manner in which our aged father delivered his sentiments on the subject, how emphatically he declared his hearty approbation of the measures, and how in reply to the objection that means could not be obtained for such additional expenses, he solemnly called upon us to proceed in the good work, doing our duty, and putting our trust in the Lord, who would provide. I can truly say that my heart was greatly encouraged by his words, but I little thought that they were to be the very last words I should hear from his lips. Were they not in anticipation of his death—the words put into his mouth by the Spirit of the Lord, lest after his death, any one should be allowed to say, that Bishop Moore lived and died indifferent to foreign missions. Let them be his legacy to this diocese, his last exhortation to us to remember Africa and Texas in our prayers and contributions.—*South. Churchman.*

INTELLIGENCE.

MISSIONARY NOTICES (DOMESTIC.)—The Rev. J. B. Gallagher has resigned the missionary station at Clarksville, Geo., and taken charge of a parish in South Carolina.

The Rev. M. Hirst has been transferred from Dexter, Michigan, to Clinton, in the same State.

The Rev. W. G. Heyer has been appointed a missionary in Illinois, and recognized as the missionary at Jacksonville and vicinity.

The Rev. W. H. Moore has been appointed a missionary in New-Hampshire, and recognized as the missionary at Manchester.

FUNDS FOR DOMESTIC MISSIONS.—In compliance with the direction of the Domestic Committee of the Board of Missions, we publish the following letter. It has been sent by mail, post paid, to all the rectors and officiating ministers of parishes that have not contributed to the Domestic funds either in the year ending June 15, 1841, or in the first half of the current missionary year, as far as their names and address could be ascertained. It will be seen that the Committee request of them the favor of an answer.

It is earnestly hoped that the statements of the letter will arrest the attention of not only those who are pastors of non-contributing churches, but of all the parochial clergy. Those having charge of the four hundred parishes which contributed last year, will see the importance of raising and remitting each a sum not less than the contribution then forwarded. Can it not be made greater? God has given the ability. Has he also given the will?

While the contributions have been, as stated, \$7,167 29, the expenditures in the first half of the current year have been \$16,460 78.

CHURCH MISSIONS—DOMESTIC OFFICE,
231 BROADWAY, NEW-YORK.

December 15, 1841.

Rev. and Dear Sir,

The Domestic Committee and the Board of Missions have directed me to address you in relation to funds for this Department of the missionary operations of the Church.

They do this because the General Convention has made it their duty to look to you as the agent for collecting and transmitting to the Treasurer the free-will offerings of the members of the parish under your care in aid of the general missions of the Church.*

The estimated expenditures of the Committee for the year ending June 15, 1842, are as follows :

| | |
|---|---------|
| For 1 missionary and 6 assistants at the Indian mission stations, - - - - - | \$1,350 |
| For 6 missionaries in Maine, New-Hampshire and Delaware, - - - - - | 1,600 |
| For 24 missionaries in Ohio, Michigan and Illinois, | 5,550 |

* Art. II. of the Constitution of the D. & F. Missionary Society adopted in Convention 1835.

"The Society shall be considered as comprehending all persons who are members of this Church."

Resolution of the House of Clerical and Lay Deputies of the General Convention 1835.

"Resolved, That the minister of each congregation is hereby requested to make known to the members of his congregation, that they are regarded by the Constitution of the D. & F. Missionary Society, as members of the same, and are requested to contribute periodically to its funds, as they may find most convenient, and according to their means—the rich out of their abundance, and the poor out of their penury; and that the smallest sum will be received. Each minister, or other person authorized for that purpose, to transmit the amount paid in to him, as soon as possible, to the Treasurer of the said Society."

| | | | | |
|---|---|---|---|----------|
| For 30 missionaries in Missouri, Indiana, Iowa, and Wisconsin, and for the salary of one Missionary Bishop, | - | - | - | 10,050 |
| For 18 missionaries in Kentucky, Tennessee, and Arkansas, and for the salary of one Missionary Bishop, | - | - | - | 6,800 |
| For 18 missionaries in Mississippi, Louisiana, Florida and Alabama, | - | - | - | 5,500 |
| For outfits to missionaries, about | - | - | - | 2,500 |
| For general expenses, | - | - | - | 3,000 |
| | | | | <hr/> |
| | | | | \$36,350 |

Deduct for salaries of missionaries which probably will not accrue, owing to vacancies in the above number, 3,300

Estimated expenditure of the year, - - - \$33,050

Circumstances may affect the above estimate, for the current year, increasing or diminishing some of the items to a small extent.

But while the scale of expenditures is at the rate of nearly \$35,000 per annum, the whole amount of the contributions of the Church for this object, during the six months ending this day, is only, - - - - - \$7,167 29

In the year ending June 15, 1841, nothing was received from your parish towards sustaining this branch of a work undertaken by the Church and having a strong claim upon all connected with her, and more especially upon every communing member. In the first six months of the current year, also, nothing has been received from your parish.

The Committee, therefore, my dear brother, solicit your attention to this matter. Regarding you as an agent for this work in your parish, for Jesus' sake, they respectfully request you to lay its claims before your parishioners, (and particularly before those who are communicants,) and to provide for them the opportunity of making their free-will offerings towards sustaining it.*

* The Committee do not point out any mode. Where a diocesan or parochial system of raising funds for Church objects is in use, obviously that system should be followed in this case. Offerings on each Sunday, during the reading of the offertory; special offerings; collections at stated periods in the church; special collections; and personal applications to some or all of those connected with the parish, either directly or through the agency of a parochial association, or society, or appointed collectors, — are among the various modes in use.

The Committee have specially instructed me to ask you to do them the favor of replying as early as convenient to this letter, stating whether any, and if any, what sum may reasonably be expected from your parish during the present missionary year ending June 15, 1842.

The Committee earnestly hope that you will not be deterred from replying and sending, because the amount which your people may be able or disposed to give, may be small. As an evidence of interest in this work the small sums of feeble parishes are most thankfully received.

It is important that the contribution should be received as early as it can be remitted, and, if possible, that it should not be delayed, in any event, beyond the first of May.

Remittances should be addressed to J. D. Wolfe, Esq., Treasurer of the Domestic Committee of the Board of Missions, 281 Broadway, New-York.

By order of the Committee.

J. DIXON CARDER,

Sec. and Gen. Agt. D. C. B. M.

BISHOP OF ST. JAMES'S CHURCH IN JERUSALEM.—The Rev. Solomon Michael Alexander, D. D., was consecrated to the Episcopal office by the Archbishop of Canterbury, on Sunday, the 7th of Nov.

Bishop Alexander, it is stated, will have episcopal jurisdiction throughout Syria, Chaldea, Egypt and Abyssinia. He expected to sail on the 20th of Nov., a steam frigate having been ordered by government to convey the Bishop to the sea-port of Joppa, about forty miles from the holy city. Bishop Alexander was the officiating Rabbi of a synagogue at Plymouth, seventeen years since, but recently a professor in King's College, London.

He was baptized at Plymouth, by the Rev. Mr Hatchard, and received orders at the hands of the late Archbishop of Tuam, in the Church of Ireland. He is of pure Hebrew descent, of the tribe of Judah. Mrs. Alexander is also of the purest Hebrew blood, and of the tribe of Levi. Mrs. A. was baptized about a year after her husband. Their eldest boy, whose name is Michael, is a student in Christ's Hospital, London.

The day after the consecration, the Bishop gave an entertainment to upwards of a hundred Christian Jews, most of whom were poor.

METROPOLITAN OF ABYSSINIA.—In May last an embassy of sixty-four persons, from the church in Abyssinia, waited upon the Coptic Patriarch, at Cairo, requesting the consecration of a Bishop for Abyssinia. On the 23d of that month Andráus, a young man of piety and learning, educated in the mission school of the Church Missionary Society at Cairo, was consecrated Abuna or Metropolitan Bishop. Great good may be anticipated from such an appointment to an office which has been long vacant.

A NESTORIAN BISHOP ABOUT TO VISIT THIS COUNTRY.—Mar Yohanna, Nestorian Bishop of Galavan, in Persia, it is stated, is daily expected in this country, in company with the Rev. Mr. Perkins, missionary of the American Board. Mar Yohanna, accompanied by a deacon, called with Mr. P. upon the Rev. Dr. Robertson, our missionary at Constantinople, and expressed much delight at meeting a clergyman from a church constituted like his own.

On the following Sunday Mar Yohanna, with a priest and deacon from his own church, together with a Metropolitan of the Syrian Church, attended divine service at the house of the Rev. Dr. R., where, with our missionaries and others, they received the communion according to the rites of our Church. On this occasion Dr. R. had also the gratification of administering the communion to two of his own daughters for the first time.

W. AFRICAN MISSION.—Miss Maria V. Chapin, from Newbury, Vermont, and Miss Martha D. Coggeshall, from Bristol, R. I., have been appointed by the Foreign Committee teachers in this mission, and will accompany Mr. and Mrs. Payne, whose departure has been postponed until early in January. Mr. George A. Perkins and wife arrived in New-York, from Cape Palmas, on the 9th Dec. Mr. P. returns in feeble health occasioned by over exertion in the labor of the mission.

The past season has been more trying to the health of the mission than any since its commencement, all its members suffering more or less. Notwithstanding this and other discouragements, the Rev. Mr. Minor had proceeded to Taboo on the coast forty miles to the eastward of Cape Palmas, where he was about to commence a new station. The prayers of the Church are specially desired for this mission and for those about to embark

THE FOREIGN COMMITTEE earnestly solicit the early collection and transmission of funds designed for that Department, the means at their command having been entirely exhausted. .

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from the 15th Nov. to the 15th of Dec., 1841.

| | |
|---|----------------|
| DIOCESE OF MASSACHUSETTS. | |
| Lowell, St. Ann's Church, - - - - - | \$49 00 |
| New Bedford, Grace Church, for Mishawaka, Ind., - - - - - | 2 00 |
| Taunton, St. Thomas' Ch., for do. do. - - - - - | 7 71 |
| Wilkinsonville, St. John's Church, - - - - - | 9 37 |
| Miscellaneous, for Mishawaka, Ind., - - - - - | 6 00— 74 08 |
| DIOCESE OF CONNECTICUT. | |
| Glastenbury, St. Luke's Church, - - - - - | 10 04 |
| Hartford, Christ Church, for Mishawaka, Ind., - - - - - | 109 00 |
| New-Haven, Trinity Parish, (for Mishawaka, Ind., \$88 50; and for Tecumseh and Clinton, Mich., \$50,) - - - - - | 188 50 |
| Norwalk, St. Paul's Church, for Mishawaka, Ind., - - - - - | 53 50 |
| Norwich, Christ Church, " " " - - - - - | 21 25 |
| Southport, Trinity Church, " " " - - - - - | 11 00 |
| Waterbury, St. John's Ch., " " " - - - - - | 12 00—405 65 |
| DIOCESE OF RHODE ISLAND. | |
| Bristol, St. Michael's, for Mishawaka, Ind., - - - - - | 9 00 |
| Woonsocket, St. James' Church, - - - - - | 40 00 |
| Miscellaneous, for Mishawaka, Ind., - - - - - | 29 00— 78 00 |
| DIOCESE OF NEW-YORK. | |
| Albany, St. Peter's Church, for Mishawaka, Ind., - - - - - | 5 00 |
| Brooklyn, St. Ann's Church, - - - - - | 223 53 |
| " Calvary Church, for Tecumseh, Mich., - - - - - | 14 12 |
| Flushing, St. George's Church, (a member, \$15,) - - - - - | 65 00 |
| Fort Hamilton, St. John's Church, by Rev. J. D. Carder, rector, - - - - - | 250 00 |
| Flatbush, St. Paul's Church, - - - - - | 24 00 |
| Hempstead, St. George's Church, - - - - - | 10 00 |
| Newtown, St. James' Church, - - - - - | 10 00 |
| New-York, Ascension Church, offering, Thanksgiving day, - - - - - | 351 30 |
| " St. Thomas' Church, (a member,) - - - - - | 5 00 |
| Plattsburgh, Trinity Church, (a member,) - - - - - | 5 00 |
| Tompkinsville, St. Paul's Church, - - - - - | 9 60 |
| Yonkers, St. John's Church, - - - - - | 22 00 |
| Miscellaneous, (for Mishawaka, Ind., \$189,) - - - - - | 231 00—1225 55 |
| DIOCESE OF WESTERN NEW-YORK. | |
| Auburn, St. Peter's Church, for Clinton, Mich., - - - - - | 15 00 |
| Rochester, St. Luke's Church, (for Mishawaka, Ind., \$5,) - - - - - | 15 00— 30 00 |
| DIOCESE OF NEW-JERSEY. | |
| Jersey City, St. Matthew's Church, a member, - - - - - | 3 00 |
| Newark, Trinity Church, (for Tecumseh, Mich., \$9,) - - - - - | 65 00 |
| " Grace Church, " " " - - - - - | 9 00 |
| Perth Amboy, St. Peter's Church, a lady, - - - - - | 2 00— 79 00 |
| DIOCESE OF VIRGINIA. | |
| Chesterfield Co., Dale Parish, - - - - - | 7 05 |
| Prince George's Co., Merchant's Hope Ch., - - - - - | 5 13 |
| Miscellaneous, a lady, - - - - - | 2 00— 14 18 |
| DIOCESE OF NORTH-CAROLINA. | |
| Wilmington, St. James' Church, a lady, - - - - - | 5 00— 5 00 |
| DIOCESE OF SOUTH-CAROLINA. | |
| Berkley, St. John's Church, - - - - - | 5 00 |
| Bradford Springs, St. Philip's Church, - - - - - | 16 68 |
| Charleston, Monthly Missionary Lecture, - - - - - | 34 02 |
| " St. Stephen's Chapel, - - - - - | 10 50 |
| " St. Philip's Church, - - - - - | 100 00 |
| " St. Michael's Church, - - - - - | 43 56 |
| " St. Peter's Church, - - - - - | 40 00 |
| St. Bartholomew's Parish, offerings, - - - - - | 12 50 |
| Waccamaw, All Saints' Church, - - - - - | 25 00—287 26 |
| DIOCESE OF KENTUCKY. | |
| Louisville, Christ Church, - - - - - | 35 00— 35 00 |
| DIOCESE OF INDIANA. | |
| — Church, Mishawaka, (a missionary Station,) - - - - - | 1 50— 1 50 |

Total contributions since June 15, \$7,167 39.

\$2,235 22

Total payments since same date, \$16,460 78.

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